1608/557.

A

SERMON

Preached at the

Queen's Chappel

At St. JAMES's,

On the 30th of *January* 17$^{10}_{11}$. being the

Anniversary Day

OF THE

MARTYRDOM

OF

King CHARLES I.

Of ever Blessed Memory.

By WILLIAM HIGDEN, *D. D.*

Published by Her Majesties Special Command.

LONDON,
Printed for Sam. Keble, at the *Turk's-Head*
in *Fleetstreet*. 1711.

BRITISH MUSEUM
63
DEC

St. LUKE Chap. XXIII. V. 28.

Daughters of Jeruſalem, Weep not for me, but Weep for your ſelves and for your Children.

IT having been obſerved, that moſt of the Evils of Humane Life, proceed from Irregular Paſſions; ſome Philoſophers concluded, that for Men entirely to deveſt themſelves of their Paſſions, would be the beſt Cure of thoſe Evils. But the Maxims of that School, if they were Sincere were not proportion'd to Humane Nature: For the Affections are, as it were, the Wings of the Soul, by the help of which It moves and acts with greater Vigour; and when they are directed to their Proper Objects, and kept within Due Meaſures, are the great Inſtruments of Virtue: And he that loves, and hates; rejoices in, and grieves for thoſe Things only which he ought, and in proportion to the real Good, and Evil that is in them, is not only a much Better, but a much Wiſer Man, than the Celebrated Wiſe Man of the Stoicks.

Of all the Paſſions, None, at the firſt view, ſeems to be of leſs uſe, and more hurtful to him that labours under it, than Sorrow; and yet even this is neceſſary to Sinful and Miſerable Creatures. Sorrow is abſolutely neceſſary to us, as we are Sinful Creatures, as neceſſary as Repentance is: That kind of Sorrow alſo, which is expreſs'd in the Text, is neceſſary, as we live in

a World that abounds with Miſeries; Compaſſion being placed by God and Nature in our Breaſts, as a Sanctuary to the Miſerable: It makes us feel the Calamities of our Fellow Creatures; and inclines us to relieve and aſſiſt them, if we can, and to expreſs Compaſſion for them, at leaſt, which is ſome ſort of Comfort when we cannot help them. The ſorrow therefore that was expreſs'd by theſe pious Women in the Text, Our Saviour doth not reprove, when he bids them, *Weep not for him*; but rather directs them to proportion their Sorrow to the Cauſes of it, to Moderate their grief for him, telling them they had much greater reaſons to lament for Themſelves, and for their Poſterity. I ſhall therefore

Firſt Inquire what thoſe Reaſons were, that might induce them to Moderate their Sorrow for our Saviour's Sufferings.

Secondly, what greater Reaſons they had to Grieve for Themſelves and for their Poſterity.

Thirdly, I ſhall apply the Text to the Subject of this Day; the Sufferings of the *Royal Martyr*, and the Sin of this Nation therein.

And in the Laſt place, ſhall ſuggeſt ſome proper Methods of Preventing thoſe Judgments we may yet fear.

Firſt, What were the Reaſons, that might Induce them to Moderate their Sorrow for our Saviour's Sufferings. For our Lord doth not abſolutely forbid, much leſs blame their Compaſſion for him. It was no fault in theſe devout *Daughters of Jeruſalem*, to ſhed Tears for the Divine *Jeſus* in his way to Mount *Calvary*, when the Bleſſed Virgin was ſo affected with Sorrow, as She ſtood by the Croſs, that old *Simeon* had before

BRITISH MUSEUM 68 DEC

fore deſcribed it in Propheſy, by *a Sword piercing thro' her Soul.* To behold a moſt Excellent Perſon, of perfect Innocence, and exalted Piety, who had Employ'd his whole Life in doing good to the Souls and Bodies of Men; condemned by an Unjuſt Sentence, treated with Contempt, and Cruelty, and led as a Malefactor to ſuffer a moſt painful and ignominious Death; was a ſpectacle, that call'd for very tender Expreſſions of Compaſſion.

There were Reaſons however, that would in ſome meaſure have alleviated their Sorrow, ſome of which perhaps they did not perfectly know, and others their grief might not ſuffer them to conſider. As, That *for this End He was Born, and for this cauſe came He into the World to bear Witneſs to the Truth,* and that He was now going to Seal this Teſtimony with his Blood, and therefore to dye in a moſt glorious Cauſe: That He was not, even at this time deſtitute of help, but could have *Pray'd to his Father, who would have given him more than Twelve Legions of Angels* for his Reſcue; but then *how ſhould the Scriptures have been fulfilled, that thus it muſt be?* That as he had Power to preſerve, or to lay down his Life; ſo he had Power to take it up again: That He was now going to give the greateſt Demonſtration of God's Love to Mankind in the Redemption of the World, to deliver them from the ſoreſt Bondage, and to obtain a Conqueſt for them, in their own Nature, over *Sin, Death,* and *Hell:*

That as he permitted the Malice of his Enemies to prevail over him; So he made a voluntary Oblation of Himſelf to ſuffer all that their Malice

Malice could inflict, even Death it ſelf; that he might *give his Life a Ranſom for many; and put away Sin by the Sacrifice of himſelf*: That He was going to ſet an Example to his Followers, how they ſhould behave themſelves, when they were call'd to Suffer for his ſake, *Who when He was reviled, reviled not again; when He ſuffer'd, He threatned not; but committed himſelf to Him that judgeth righteouſly.*

Such were the Inſtructions, the Benefits, and the Glories of the Croſs of Chriſt; which, together with *the Joy that was ſet before him, made him endure the grief, and deſpiſe the ſhame of it*; and which if they had been attended to, would, in ſome degree, have Alleviated the Sorrow of theſe Compaſſionate Daughters of *Jeruſalem*; eſpecially when they were told, that they had much greater Reaſons *to Weep for Themſelves, and for their Children*, which is the Second thing I am to conſider.

Theſe Words may be taken in a more General, or a more Reſtrained ſenſe. In a more general ſenſe they may ſignify, that not only thoſe Perſons to whom they were immediately Addreſs'd, and who were Spectators of our Saviour's Paſſion; but all that ſhould hear of it, and Meditate on it, had greater Reaſon to Heighten their Contrition for their own Sins, than expreſs their Compaſſion for His Sufferings.

As if our Bleſſed Redeemer had ſaid, Altho' I am now going to dye for you; yet employ your Sorrow on your own Sins, rather than on my Sufferings: On your Sins, which are a Greater and more Deplorable Evil, than the greateſt Sufferings of the moſt Righteous Per-

ſon

ſon, than the Death of the Son of God: On your Sins, which as they are the Cauſe, ſo are they the bittereſt Ingredient of my Paſſion. Here you may be convinced of the Infinite Malignity of Sin, and of God's Irreconcileable Diſpleaſure againſt It; that how much ſoever he was inclined to be reconciled to ſinful Man; He would not Pardon Sin till Satisfaction was firſt made to his Juſtice; and would admit of no leſs Satisfaction, than the Death of his Own Son. *If they do theſe things in a green Tree, what will be done in the dry?* If the Wrath of God lies ſo heavy upon me for Sin, and that Sin but Imputed too; How will you ever be able to endure the Puniſhment, the Everlaſting Puniſhment of your Own Sins? *Weep therefore for your ſelves*; for without this Sorrow that bringeth forth Repentance, your tendereſt Compaſſion for me will be uſeleſs, and all that I have done, and all that I have, and ſhall ſuffer for you, will avail you nothing.

Altho' all this be true: Yet theſe Words of our Bleſſed Lord, are, without doubt to be taken in a more Limited ſenſe, as putting theſe *Daughters of Jeruſalem* in mind, what great Reaſons they had to Mourn for the Enormous Crime, which their Nation was about to commit in Crucifying their *Meſſiah*; and the dreadful Calamities they would draw upon themſelves by that aſtoniſhing Impiety. That for this great Sin, as He had already foretold them, *Jeruſalem ſhould be encompaſſed with Armies*, that the *Jews* ſhould ſuffer the ſoreſt Calamities during the Siege, ſhould be *de-*

ſtroy'd

ſtroy'd by the Sword, the Peſtilence, and Famine: That *Jeruſalem ſhould be trodden down of the Gentiles, its Temple deſtroy'd,* and the miſerable Remains of that People *carried Captive into all Lands*; and that *that Generation ſhould not paſs away till all theſe things were Fulfilled.* And, to give them a more terrible Idea of this Judgment, Our Saviour interweaves with it a Deſcription of the Laſt and General Judgment, and makes this Particular Judgment againſt the *Jews*, an Image, and an Earneſt of his coming to Judgment, at the End of the World.

As we have our Saviour's Predictions of theſe Calamities Recorded in the Goſpels: So we read the punctual Accompliſhment of them in the *Jewiſh* and *Roman* Hiſtories: Nay the Effects of that Judgment, ſo long ſince Foretold and Executed on the *Jews*, are Viſible to us at this Day. Other Nations have been Conquer'd, and Tranſplanted too, and in ſome Tract of time have been Incorporated with their Conquerors, or with the People amongſt whom they have been diſperſed; but the *Jews* after more than 1600 Years, ſtill continue a Diſtinct People among all Nations where they live. They ſhould have Preached their *Meſſiah*'s Goſpel to all Nations; but ſince they would not do that, whether they will or no, they bear Teſtimony to the Truth of It in their Puniſhment. They are Living Inſtances of the Truth of our Saviour's Predictions againſt them, for rejecting Him; And that terrible Imprecation againſt Themſelves, *His Blood be upon us and our Children,*

dren, (which lies ſo Heavy upon them after ſo many Ages) Shews, it was their *Meſſiah's* Blood, which they ſhed. It was in proſpect of theſe ſad Puniſhments, the Greateſt that have been inflicted on this ſide Hell, for the Greateſt Sin that was ever committed upon Earth (*for under the whole Heaven has it not been done, as has been done upon Jeruſalem*;) it was in proſpect of this Judgment, that Our moſt Compaſſionate Lord when *He beheld that City wept over it*, uttering thoſe Pathetick Words, *If thou hadſt known, even thou at leaſt in this thy Day, the things which belong unto thy Peace, but now they are hid from thine Eyes.* And it was in proſpect of the ſame, that He Exhorted theſe Compaſſionate Daughters of *Jeruſalem*, to Weep, not ſo much for Him, as *for Themſelves, and for their Children*, who ſhould ſurvive them, and have their Share in theſe Calamities.

I come now in the Third place to ſhew, that what was ſaid by our Bleſſed Saviour in my Text, with reſpect to Himſelf and the *Jews*, may, in a great meaſure, be juſtly applied to the Mournful Occaſion, upon which we are this Day Aſſembled. For altho' the Indignities, and Cruelty, with which this Bleſſed King was treated by thoſe Infamous Men, who call'd themſelves his Judges, are Such as cannot be Repeated, or Thought on, even at this Diſtance of Time, without ſome Emotion of Soul; and therefore could not but raiſe the moſt tender Paſſions for Him in all Good Men of that Age; nay, in all that had not put off Humanity: Yet it might

have been justly said by our Ancestors Then, as it may by Us now, that we have greater Reason to Mourn for our selves, and for our Posterity, than for Him.

And this will be Evident, if we consider on one side; First, the Cause for which the King Suffer'd: Secondly, His Deportment under his Sufferings: And Thirdly, the Reward he Enjoys for them; which will shew us what Reasons we have, to set bounds to our Sorrow for Him.

And then consider on the other side; First, the Guilt which the Nation contracted by this Great Sin; and Secondly, the Miseries which follow'd as the just Judgments of God upon it, or as the natural Consequences of it; Which will shew us what greater Reasons we have to *Weep for our selves*, and for our Posterity.

First, As to the Cause for which He Suffer'd: It was a Cause worthy of a Christian King, the Cause of the Church and the Monarchy.

As to the Church, the King was upon clear and undeniable Grounds throughly convinced, that the Episcopal Authority and Government was Apostolical; as appears by what He has written with His Masterly Pen in the Defence of It.

However, they still press'd him to consent to the Abolition of Episcopacy, as the Price of his Peace, whenever they Treated with Him. But after His Majesty had Sacrificed almost every thing else to the Peace of his King-

Kingdom, the Peace of his Conſcience would not ſuffer Him to Comply with them in This: And therefore at the loweſt Ebb of his Affairs, and from One of his Laſt Priſons, He ſends them a Meſſage becoming ſo Great a King, and ſo Good a Chriſtian. And I beg leave to Recite part of it, to ſhew that he Acted, and Suffer'd upon the Principles of a well inform'd Conſcience, upon the Principles of the Catholick Church, and of our Own.

† As to the Aboliſhing of Epiſcopacy, the King declared He could not Conſent to it, as *He was a Chriſtian, and a King: As a Chriſtian, He avowed that he was ſatisfied in his Judgment, that this Order was Placed in the Church by the Apoſtles themſelves, and that ever ſince their Time it had continued in all Chriſtian Churches throughout the World, until this laſt Century of Years: And in this Church, in all times of Change and Reformation, it had been Upheld by the Wiſdom of his Anceſtors, as the great Preſerver of Doctrine, Diſcipline, and Order in the Service of God. As a King, at his Coronation, he had not only taken a Solemn Oath to Maintain this Order; but that he Himſelf, and his Predeceſſors in their Confirmations of the Great Charter, had inſeparably woven the Right of the Church, into the Liberties of the reſt of the Subjects.*

† His Majeſty's Meſſage for Peace from the *Iſle of Wight*, Num. 17. *Reliquiæ Sacræ Carolinæ* 8vo. p. 126. Or, *Dugdale's* Short View of the Troubles, &c. p. 268.

* A little while after, in another Message from the same Place, His Majesty having first taken notice, *How unreasonable it was for the Two Houses to offer Violence to the Conscience of their Sovereign*; He adds, *But if they should not think fit to recede from the strictness of their Demands in these particulars; He could with more comfort cast himself upon his Saviour's goodness to support Him under all Afflictions, how great soever that may befall him, rather than for any politick Consideration, which may seem to be a means to restore him, deprive himself of the inward Tranquility of his Mind.*

This Heroick Resolution of the King to suffer any thing rather than Consent to Abolish an Authority, which he believed to be, as it truly is, of Divine Institution, and the Great Security of the Church against Schism; puts me in mind of the Memorable saying of *Dionysius* the famous Bishop of *Alexandria*, in his Letter to *Novatian*. † *That it was as Glorious to suffer Martyrdom rather than to make a Schism in the Church, as to suffer It for refusing to offer Sacrifice to Idols.* And the Memory of this Pious King, would have been Celebrated with the Praises due to a Martyr, if He had dyed (I should

---

* His Majesty's further Declaration concerning Episcopacy, *Bibliotheca Regia*, Num. 30. 19. p. 349.

† Ἦν οὐκ ἀδοξοτέρα τῆς ἕνεκεν τοῦ μὴ εἰδωλολατρῆσαι γινομένης, ἢ ἕνεκεν, τοῦ μὴ σχίσαι μαρτυρία, *Euseb. Eccl. Hist. l. 6. c. 45.*

say,

ſay, could have dyed) for this Cauſe, in any Age of the Primitive Church, as his Memory is now juſtly Celebrated in our Own.

The King's Cauſe was equally Juſt with reſpect to the Monarchy, which I ſhall in general ſumme up in a very few Words. After the moſt gracious Conceſſions and Condeſcenſions that He made, (greater than ever had been made by any, if not all his Predeceſſors) He ſuffer'd upon this Point; becauſe He would not deliver into their Hands, and Deveſt the Crown for ever, of the Legal, Undoubted and Eſſential Power and Rights of the Monarchy, particularly the Authority of the Sword; which is, in effect, the Sovereignty it ſelf: St. *Paul* ſpeaking of the Sovereign ſaith, *He bears not the Sword in vain*; but He would have been a Sovereign in vain, had the Authority of the Sword been lodged in Another Hand.

Secondly, As his Majeſty's Cauſe was every way Juſtifiable; ſo was his Deportment under his Sufferings, Worthy of ſuch a Cauſe. I ſhall not attempt the Character of this Excellent Prince, which would be to deſcribe the Life of a Saint, and the Death of a Martyr, I ſhall only Obſerve that he paſſed through his Sufferings in ſuch a manner, as was much for the Honour of our Holy Religion; with the Greateſt Piety towards God, and the Greateſt Charity towards Men.

The

The Love of God above all Things, and the Fear of Him Only (for *perfect Love casts out the fear* of every thing else) A lively Faith in his Promises, and an Entire Resignation to his Will, make up the true Principle of a Christians Life. This was the Principle of this King's Conduct. This was the Centre upon which his Righteous Soul rested Immoveable, amidst all the Storms that beat upon Him: And therefore not the Recovery of his Liberty, nor the Preservation of his Crown, nor of his Life, could tempt Him to *Remove his Integrity from Him, and fall from his Hope in God.*

When some hear Christians, that are in a lower Sphere, speaking of the things of the World, with a less value for them, than they themselves have; They are apt to suspect it is, because they do not understand them, or cannot attain them. But here they may Behold a Mighty Prince, who possess'd *the greatest Goods that are given to the Sons of Men,* and knew the full Value of them; taking his Measures of Happiness, or Unhappiness, not from the Goods or Evils of this Short Life; but from the Glories, or Miseries, that await us in Eternity.

It is this Faith joyn'd with the Sincere Love and Fear of God that forms the Spirit of Martyrdom. It was this Inspired this Royal Martyr, as it has the Noble Army of Martyrs in all Ages with Christian Magnanimity and Invincible Patience, when *they were stoned, were sawn asunder, were tempted were slain with the Sword, not accepting Deliverance*

verance, that they might obtain a better Reſurrection.

As he was a Shining Example of Piety towards God; ſo was He likewiſe of the greateſt Charity towards Men. The Text repreſents our Saviour, in his Paſſage to his Crucifixion, forgetting, as it were, his Own Sufferings; and expreſſing his Compaſſion for the Calamities, that were coming on the *Jews*. This Diſintereſted Charity of our Lord, was Imitated by this Great Servant of his in his Laſt Moments; when he expreſs'd a greater Concern for the Church, his Kingdoms, and People than for his own Condition. And as the *King of Martyrs* (as St. ‖ *Auſtin* ſtiles our Saviour) hanging on the Croſs, pray'd for his Enemies; and St. *Stephen* the firſt Martyr of his Church amidſt a Shower of Stones: So our Martyr'd Sovereign on the Scaffold with admirable Meekneſs, in the ſame Words pray'd for his Murtherers, *Lord lay not this Sin to their Charge.* † And what the ſame Father ſays of St. *Stephen* may be juſtly apply'd to Him, *How is it poſſible That He ſhould not be There, Where He is whom he followed, Where he is whom he imitated? He Triumphed, and is Crowned.* Which leads me to the Reward of his Sufferings.

‖ *De Sancto Stephano Sermo. 1.*

† Quomodo non poſſet ibi iſte eſſe, ubi erat, quem ſeculus eſt, ubi erat, quem imitatus eſt? Triumphavit Coronatus eſt. *In Eodem feſto Sermo 3.*

As

As 'tis evident from the Holy Scriptures, that there are Different Degrees of Rewards in Heaven: So Pious Antiquity has always believed that Martyrs are Entitled to Greater Degrees of Glory. St. *Paul* ſpeaking of the Sufferings of Chriſtians, for the ſake of Chriſt, ſays, *Our light Affliction, which is but for a moment, worketh for us a more Exceeding and Eternal weight of Glory.* Every Calumny with which his Innocence was Traduced; Every Indignity and Violence which was Offer'd to his Sacred Perſon; Every Temptation with which his Upright Soul was Aſſaulted in this Long Conflict: As they proved Occaſions to him of Exerciſing Greater Degrees of Patience; of giving Repeated and Higher Inſtances of the Sincerity of his Love and Obedience to God, and of the Conſtancy of his Faith in Him: So have they added to the Luſtre of his Celeſtial Crown.

The Days on which Martyrs Suffer'd, were in the Primitive Church ſtiled their Birth-Days; and many of the Feſtivals of our Church are Obſerv'd, as the Anniverſaries of the Martyrdom of thoſe Saints, whom we Commemorate; with an Eve, or a Vigil only, in Memory of the *Tribulations through which they Entred into the Kingdom of Heaven.* And ſo great were the Triumphs of God's Grace in the Sufferings of King *Charles* the Firſt of Immortal Memory: So much were they for the Honour of that Faith of which He was a Religious Defender; and of that

Church

Church of which he Lived the Greateſt Ornament, and for which He Fell at laſt a Sacrifice; that This Anniverſary of his Martyrdom might have been Celebrated in the ſame manner, had he Fall'n by the Hands of Foreigners, and Profeſs'd Infidels. But this Nation being, one way or other, too deep in the Guilt of his Sufferings; the Wiſdom of the Legiſlature has juſtly Appointed it to be Obſerved as a Day of Faſting and Humiliation: Which brings me to the Cauſe we have to Weep for Our ſelves, rather than for Him, upon the Account of the Hainouſneſs of the Sin which was this Day committed; and the Sad Conſequences of It.

As for the Sin, It was the moſt Barbarous Murder of a moſt Excellent King. For if we conſider his Innocence and Goodneſs as a Man; his Piety, and Charity as a Chriſtian; his Juſtice, and Clemency as a Governour; together with the Supreme Authority, with which He was Inveſted as a King, which render'd his Perſon Sacred and Inviolable, and Himſelf Unaccountable to any Humane Tribunal, had He been, what they Endeavour'd to Repreſent him: If we conſider Him put to Death, againſt all Laws Humane and Divine, by his Unnatural Subjects, under Hypocritical Pretences to Religion and Juſtice; but in truth for his Exalted Piety and Unſhaken Virtue; becauſe He would not Deſtroy that Authority which Chriſt hath Eſtabliſh'd in his Church; and Deliver the Power of the Monarchy into

 their

their Hands. If we take this Complicated Crime, which Began in Rebellion, and Ended in Regicide, with all its Aggravating Circumſtances, which I have neither time, nor inclination to Repreſent in their Horrour: If we do, I ſay, conſider all theſe things, we may, I think, truly affirm, that except One that infinitely Exceeded it, None elſe was ever Parallel to this Execrable Fact.

It is no wonder, that ſo Enormous a Crime drew ſuch a Train of Calamities after It. Thoſe, who had joyn'd their Unlawful Arms to Wreſt the Legal and Undoubted Power of the Monarchy out of the King's Hands, found, when it was too late, that Princes are, what they are ſtiled in Scripture, *Shields of the Earth*; and that That Power, which was the Safeguard and Defence of the Subjects, whilſt it was Lodged in the Crown, became a Rod of Iron, in the Hands of their Fellow Subjects.

One Reaſon, among many others, for which this Nurſing Father of the Church declared he could not conſent to the Abolition of Epiſcopacy, was becauſe it was the Great *Preſerver of the Chriſtian Doctrine.* And no ſooner was this Apoſtolical Government Oppreſs'd, but the Apoſtolical Faith lay Expoſed; and Swarms of Sects of Monſtrous Names, and more Monſtrous Tenets, like Locuſts Overſpread our Land.

But inſtead of Recounting the Manifold Evils which came upon this Nation, as the Viſible

Viſible Conſequences of this Sin, or the juſt Judgments of God for it (moſt of which are but too well known;) Let us, in the Laſt place, apply our ſelves to the proper Methods of Preventing thoſe Judgments, which we may yet fear.

And firſt, ſince by the Words of our Saviour in the Text, as well as by the Sanction annex'd to the ſecond Commandment it appears, that Poſterity doth ſometimes ſuffer for the Iniquities of their Fathers; we have greater reaſon to apprehend ſuch a Viſitation of the Divine Juſtice for National Sins; becauſe, altho' *One Generation goes*, and *another comes*, yet the Community is in ſome ſenſe Immortal; and tho' not Perſonally, is Politically the Same; and becauſe Nations, or Communities, as ſuch, are puniſhable only in This, and not puniſhable in the next Life; where all Mankind will be Divided but into Two Societies. The One of the Bleſſed in Heaven; and the Other of the Accurſed in Hell. And therefore, in compliance with the Religious Deſign of the Obſervation of this Day, let us with Prayer and Faſting humble our Souls before God, for the Execrable Crime that was committed on It; for the Unnatural Rebellion that led to It; and for all the other Sins of this Nation, that provoked God to ſuffer theſe Mercileſs and Inhumane Men to Shed This Innocent and Royal Blood: And let us beſeech God to Accept of our Humiliations and Prayers thro' the Blood of his Son. We

their Hands. If we take this Complicated Crime, which Began in Rebellion, and Ended in Regicide, with all its Aggravating Circumſtances, which I have neither time, nor inclination to Repreſent in their Horrour: If we do, I ſay, conſider all theſe things, we may, I think, truly affirm, that except One that infinitely Exceeded it, None elſe was ever Parallel to this Execrable Fact.

It is no wonder, that ſo Enormous a Crime drew ſuch a Train of Calamities after It. Thoſe, who had joyn'd their Unlawful Arms to Wreſt the Legal and Undoubted Power of the Monarchy out of the King's Hands, found, when it was too late, that Princes are, what they are ſtiled in Scripture, *Shields of the Earth*; and that That Power, which was the Safeguard and Defence of the Subjects, whilſt it was Lodged in the Crown, became a Rod of Iron, in the Hands of their Fellow Subjects.

One Reaſon, among many others, for which this Nurſing Father of the Church declared he could not conſent to the Abolition of Epiſcopacy, was becauſe it was the Great *Preſerver of the Chriſtian Doctrine.* And no ſooner was this Apoſtolical Government Oppreſs'd, but the Apoſtolical Faith lay Expoſed; and Swarms of Sects of Monſtrous Names, and more Monſtrous Tenets, like Locuſts Overſpread our Land.

But inſtead of Recounting the Manifold Evils which came upon this Nation, as the Viſible

Viſible Conſequences of this Sin, or the juſt Judgments of God for it (moſt of which are but too well known;) Let us, in the Laſt place, apply our ſelves to the proper Methods of Preventing thoſe Judgments, which we may yet fear.

And firſt, ſince by the Words of our Saviour in the Text, as well as by the Sanction annex'd to the ſecond Commandment it appears, that Poſterity doth ſometimes ſuffer for the Iniquities of their Fathers; we have greater reaſon to apprehend ſuch a Viſitation of the Divine Juſtice for National Sins; becauſe, altho' *One Generation goes*, and *another comes*, yet the Community is in ſome ſenſe Immortal; and tho' not Perſonally, is Politically the Same; and becauſe Nations, or Communities, as ſuch, are puniſhable only in This, and not puniſhable in the next Life; where all Mankind will be Divided but into Two Societies. The One of the Bleſſed in Heaven; and the Other of the Accurſed in Hell. And therefore, in compliance with the Religious Deſign of the Obſervation of this Day, let us with Prayer and Faſting humble our Souls before God, for the Execrable Crime that was committed on It; for the Unnatural Rebellion that led to It; and for all the other Sins of this Nation, that provoked God to ſuffer theſe Mercileſs and Inhumane Men to Shed This Innocent and Royal Blood: And let us beſeech God to Accept of our Humiliations and Prayers thro' the Blood of his Son. We

ſee the Guilt of their *Meſſiah's* Blood, after ſo many Ages, lies ſtill Heavy upon the *Jews*; becauſe their Infidelity will not ſuffer them to Qualify themſelves to receive the Remiſſion of their Sins, which that Blood hath Purchaſed for them. Let us therefore with True Contrition, and a Lively Faith take Sanctuary in that Great Atonement, and beſeech God that the Blood of his Son, which is *a full ſufficient Sacrifice, Oblation and Satisfaction, for the Sins of the whole World*, may be accepted for the Expiation of this Great Crime, ſo as it never may be Viſited on Us, or our Poſterity.

And as we Expreſs our Sorrow for it in our Devotions to God: So let us Declare our Abhorrence of it to Men. And we cannot do it in more Proper Words, than thoſe which the Supreme Authority of the Kingdom has made uſe of, in the Act which Enjoyns this Anniverſary Faſt, and which Words are a Standing National Act of Deteſtation of It. *We do*, ſay they, *Renounce, Abominate, and Proteſt againſt that Impious Fact, the Execrable Murther, and moſt Unparalled Treaſon committed againſt the Sacred Perſon and Life of our Late Sovereign King* Charles *the Firſt, and all Proceedings Tending thereunto.*

And therefore, ſecondly, Let us Guard againſt all Approaches to this Sin; all Dangerous Tenets, that Threaten the Thrones of Princes, and the Peace of Societies. We that are the Miniſters of Religion have a Strict

Strict Apoſtolical Charge to *put Men in mind to be Subject to Principalities and Powers, to obey Magiſtrates*: But not One Command, One Example, or any Allowance given us through the whole Book of God, to put Subjects in mind to Arm againſt Them.

Thirdly, Since by the Example of the Text we ſee, that the Son of God Himſelf; and by the Example of this Day, that One of the Higheſt and Beſt of the Sons of Men, were Permitted by God to drink ſo deep of the Cup of Affliction, let *us not faint in the Day of Adverſity*. But of what kind ſoever our Afflictions are, or may be, let it be our chief care to Tread in the ſame Steps; Animated by the Love of God, Reſtrained by his Fear, and Supported by Faith in Him, with a chearful Reſignation to the Will of God, and the greateſt Meekneſs and Charity to Men; and then whatſoever our Lot is, and whatſoever the Iſſue of it may be, we ſhall be Safe in This Life, and Bleſſed in the Next.

Laſtly, Let us Praiſe and Adore the Goodneſs of God, that after thoſe ſad Years of Anarchy and Confuſion, He Reſtored the Church and the Monarchy: And has Bleſt us with a Monarch, who, with the Martyr's Throne, Inherits his Unalterable Affection to the Church. May She Enjoy that Bleſſing, which God thought fit to deny to Him, a Long and a Happy Reign over an Obe-

Obedient People; and may She Late, for the Good of this Church and Nation very Late, Exchange her Temporal, for an Eternal Crown.

Which God of his Infinite Mercy grant through Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be ascribed, as is most due, all Honour, Praise, Might, Majesty, and Dominion, both now and for ever. Amen.

FINIS.

Books printed for S. Keble.

MEditations on living holy and dying happily, with ſuitable Prayers at the end of each Chapter, written originally in Latin by that Learned Phyſician *Daniel Sennertus*, and now tranſlated into Engliſh Price 2 *s.*

The Church of *England* Mans private Devotions, being a Collection of Prayers out of the Common-prayer-book for Morning, Noon and Evening, and other ſpecial Occaſions; to which is added the Holy Days or the Holy Feaſts and Faſts as they are obſerved in the Church of *England*, (throughout the Year) explained, and the Reaſon why they are yearly celebrated, with Cutts before each Day price 2 *s.*

Dr. *Marſhalls* ſhort and practical Diſcourſe upon the Holy Faſt of Lent price 1 *s.*

Chriſt's Prayer upon the Croſs for his Enemies, Father forgive, for they know not what they do, by Sir *John Hayward* Kt. late Doctor of the Laws, Reviſed by Dr. *George Hicks* with his Preface.

Juſt Publiſhed ſhort Rules Preparatory to a Holy and Virtuous Life, or a Pocket Companion for Perſons of mean Capacities Price 8 *d.*

BIshop *Pearson's* Exposition of the Creed, the 9th Edition, to which is added a compleat Index Folio. Price 12 *s.*

An Help and Exhortation to Worthy communicating, or a Treatise describing the Meaning, worthy Reception, Duty and Benefits of the Holy Sacrament, and answering the Doubts of Conscience and other Reasons, which most generally detain Men from it, together with suitable Devotions added by *John Kettlewell* late Vicar of *Coles-Hill* in *Warwickshire*, the 6th Edition Price 4 *s.*

Human Souls, naturally Immortal, translated from a Latin Manuscript, by *S. E.* with a Recommendatory Preface by *Jeremy Collier* M. A. Octavo Price 1 *s.*

Just Published a View of the English Constitution, with Respect to the Sovereign Authority of the Prince, and the Allegiance of the Subject. *&c.* The 3d Edition, with a Defence of the View, by way of Reply to the several Answers that have been made to it, by *William Higden D. D.* Printed for *S. Keble* at the *Turks-Head* in *Fleetstreet*, and *R. Gosling* at the *Mitre* near the Inner Temple-Gate in *Fleetstreet.*